

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



MAY, 1864.

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ROOMS, 61 JOHN STREET,
Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

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AMERICAN MISSIONARY ASSOCIATION.

AFRICA.

INTELLIGENCE from Eastern Africa shows that the slave-trade is carried on extensively attended with the usual atrocities. Capt. Speke of England has, during his travels in Eastern Africa, ascertained the workings of the inland slave-trade. He states that in Zanzibar it is three times as great as in Cuba, and almost beyond description on the White Nile. On his return to England, he addressed a meeting of the friends of the Anti-Slavery cause. He gave it as his decided opinion that the measures employed by the British government for the suppression of the slave-trade are very inadequate. With an annual expense of £150,000 very slight results were obtained. Indeed, he had little confidence in the cruising squadrons along the coast of Africa. He stated that, in his opinion, the only way to put an end to the nefarious practice was to educate the negro to maintain his own rights and to unite with the civilized nations in the abolition of the accursed traffic. He recommended the conclusion of treaties between England and the African chiefs, the Pasha of Egypt, and the Sultan of Zanzibar; the establishment of missions and schools in the interior of Africa; the punishment of all persons convicted of taking part in the trade of men; the formation of depots of negroes round the east and west sides of Africa, which shall be devoted to the liberation of their countrymen from slavery, and the education and employment of negroes in all departments of British service.

At the meeting that Captain Speke address-

ed resolved to form an association "for the suppression of the slave-trade, the instruction of the natives of Central Africa in the truths of Christianity, and for the opening of a wide field for commerce in lands remarkably rich and fertile." The enterprising traveler alluded to demonstrated that the existing treaties between the European powers for the suppression of the slave-trade were altogether inadequate to the end proposed, and urged that they ought to be amended.

With respect to the treaties alluded to, the great fault is, *they are not enforced*. England has a treaty with Spain by which the latter power engaged, for a large consideration in money, promptly paid, to abolish the slave-trade, and yet the provisions of the treaty on the part of Spain have never been fulfilled. England has remonstrated over and over again, has threatened and re-threatened, and yet Spain, after pocketing the enormous tribute, has never performed her obligations. Has it been for want of power to apply efficacious remedies on the part of England? By no means. What then? Most assuredly, want of inclination. The whole proceeding on the part of England seems to have been a farce to gratify the anti-slavery sentiment of the people of that country, while for political reasons, she has winked at the non-fulfillment of the treaties so ostentatiously made with Spain.

Doubtless the other measures recommended by Capt. Speke are of great importance, and if carried into practice would be attended with most beneficial results. He wisely places in the front "the estab-

lishment of missions and schools." These are the hope of Africa; and we rejoice that military and naval men even are beginning to acknowledge and recommend it. Next to the planting of the Gospel is the encouragement of lawful commerce. The GOSPEL and COMMERCE, especially if commerce is conducted on Christian principles, will be more efficacious for the suppression of the slave-traffic than all the fleets and treaties of the civilized world. But, after all, the most certain method of abolishing the trade is to abolish the market. When slavery is suppressed there will be no slave-trade, of course. Clarkson, Wilberforce, and their coadjutors found out this secret after thirty years' labor in endeavoring to bring about the suppression of the trade. Then they devoted their energies to the abolition of slavery, and, under the divine blessing, speedily succeeded. The Abolitionists of the United States profited by their example, and in this country, thanks to the God of the oppressed, both slavery and the slave-trade are now in the pangs of dissolution. *

From Rev. Geo. N. Smith.

OJIBUE AND OTTAWA INDIANS, MICH.

MARCH 14, 1864.

DURING the last three weeks of February we were holding a series of meetings every evening, when the weather was such that we could get a congregation together. Rev. Mr. Kirkland, once your missionary to the fugitives in Canada, assisted us. He preached very faithfully. He preached his farewell sermon on the evening of Sabbath, February 28. At the close a number of persons arose, expressing their determination to become Christians.

At our last communion the number of communicants was greater, I think, than on any former occasion. We had indeed a deeply solemn and interesting time.

Our meetings on Sabbaths and week-days at Onnumuneseville have been very interesting and profitable. The number of attendants has not been large, but steady and uniform. In our Friday meeting the

members take an active and interesting part. Two of them have been appointed to preside and conduct meetings in my absence, and I have good reason to believe that they will fill their places with wisdom and profit. One is the chief, whose Indian name is Wah-sa-e-quam. Our native members are growing in Christian consistency of life and might, in this respect, compare not unfavorably with more enlightened communities. They are also *steadily industrious*.

From our White Church our first deacon has enlisted and gone to the army of the Potomac. He is forty-eight years of age. Several of our congregation went at the same time. Four of our Indian members are in the army. This whole region is understood to have filled its quotas, leaving many sad vacancies.

Our meetings at the head of the Harbor have been well sustained. One Catholic family has been very steady in attendance. The wife wishes to join our church. She has a very beautiful and interesting family of children, whom the father, who has lately gone to the war, asked me just before leaving to baptize.

SOUTH-SEAS.

DURING the war of 1812, there was an excellent officer belonging to one of the English frigates off the harbor of New-York, the lieutenant, who was afterward converted. He deemed it his duty to quit the service and to dedicate himself to the cause of the Redeemer as a missionary. He was sent to the South-Seas, where his devoted piety and nautical skill were of eminent service. After visiting several islands and introducing the Gospel to the islanders, he built a small vessel, with very scarce materials, named the "Messenger of Peace," and sailed for the Navigators' Islands. He was successful with much success, and afterward sailed for England. Here his revelations so aroused British Christians that they provided him with a larger missionary ship, in which he returned to the South-Sea Islands. After visiting the Navigators', Georgian, and Society Islands, Williams proceeded to visit the New-Hebrides. On the twentieth of November, 1839, he succeeded to Eramanga, one of the group. Here he was barbarously murdered by the cannibals.

natives. A vessel was built soon after in England, and named the "John Williams," with a view to its being employed in these seas as a missionary ship. This vessel is still afloat, and has recently performed its sixteenth voyage. From "Extracts from the Journal of the John Williams on her last trip to the Islands of the Western Polynesia," we make the following quotations:

"It is now twenty years, within a few weeks, since our good ship, designed, by the name she bears, to commemorate and extend the labors of the martyred Williams, began to plow those distant and dangerous seas; and, throughout this long period, though often in peril, she has, by the good providence of God, always escaped serious injury. With the return of each voyage she visits new islands, often inhabited by pagan savages; and, although they may have found heretofore in the white man their cruel enemy, they have in no instance molested the officers or crew of the missionary ship. The explanation of this will be found in the truth that her name has gone out through all the groups of the Pacific; and the people have hailed her approach as the messenger of peace, and given her welcome to their shores."

Rev. S. Macfarlane, writing from the populous island of Lifu, one of the Loyalty Islands, says:

"Really it is a perfect riddle to me how and from what source these natives get such a variety of good and appropriate clothing. It cheers our hearts to see such a vast assemblage of black faces, drawn together to hear the Word of God, and contribute their mite for its diffusion among their heathen brethren. They sat together, neat and clean, in love, peace, and order, who had formerly been enemies, and had slain each other's friends and relatives. Some of them made spirited and appropriate speeches, drawing the contrast between the past and present, to which their countrymen listened with the closest attention."

From Wide Bay, Lifu, the missionary writes:

"There has not been a heathen feast or a night-nance on this island for some time. I suppose such practices are dead and buried, and will soon be lost in oblivion. The power and influence of the Gospel are felt and acknowledged throughout the length and breadth of this large island. The painted heathen and beaded papist are alike tamed and subdued. A remarkable proof of this occurred some time ago, when the priests invited their followers openly and flagrantly to violate the Sabbath, by practicing a number of games upon that sacred day. The natives, however, refused to take any part in the proceeding, saying they were afraid to do such things upon God's day. The attempt to establish the games was consequently abandoned."

Alluding to the institution at Lifu for training

native pastors and the missionary's address to the applicants, he says:

"I spoke to the young men most plainly and faithfully of the dangers they would probably have to encounter, which might possibly terminate in their falling by the hands of their cruel brethren; they simply replied: 'This is not news to us; we have already thought of and talked over all these things; we are not afraid; we do not care for our bodies, and no person on earth can injure our souls; if we die in the field, we die; if we live, we live; *eahune a nue koi Jesu*—we leave it with Jesus.'"

Mr. Macfarlane concludes his report as follows:

"There are so many islands around us wholly given up to idolatry, that the petitions of these people, though long and loud; for a third missionary, are completely lost in the horrid yells and heart-rending cries of the thousands shrouded in the thickest darkness, and bearing the most intolerable burdens, for whom there is no hope but in the Gospel of God's beloved Son. Yet, 'how shall they hear without a preacher?' O sir! I often think that if the friends of missions could but witness the scenes and hear the sounds which we see and hear, it would speedily melt their hearts and empty their purses on behalf of missions. The most accomplished orator and the most graphic writer have equally failed to depict the deplorable condition of the heathen: they are an indescribable human wreck, calling forth profound commiseration and strenuous, unwearied efforts for their restoration."

In the tremendous conflict between freedom and slavery in this land, and the very large demands made upon the charitable to sustain our own civil and religious institutions, and support missionaries and teachers to the destitute millions among us, we must not forget the claims of fellow-men in foreign countries who are famishing for the bread of life.

RUSSIAN MISSIONS.

For the last half century some Russian missionaries have been laboring successfully among the pagans in North-Eastern Russia and Russian-America. Thus encouraged, several of the Protestant Missionary Societies sent laborers into parts of the Russian Empire. In 1835 the ukases of Nicholas I. began to cripple Protestant operations, and by 1840 had put a stop to them all. The Russian missionaries have, however, carried on their missions in the remote extremities of the empire successfully. The most efficient of them is Priest Benjamin. After laboring for years in Russian-America, he

was made Archbishop of Kamschatka and Superintendent of all the Polar churches. His diocese is one of the largest in the world; but he still, though very aged, visits all parts of it.

Dean Stanley, (of England,) in his *Eastern Church*, says:

"Innocent, Archbishop of Kamschatka, is to the Russian Church as the Bishop of New-Zealand is to our own, an example of the revived missionary spirit in their vast Colonial Empire. Not in canoes or steamers, but in reindeer sledges, he traverses to and fro the long chain of pagan islands which unite the Northern frontiers of the Asiatic and American continents, and has, it is said, brought many to the Christian faith."

The *Christian World*, from which the above facts are taken, remarks:

"The Christianization of Northern Asia is making rapid progress, and paganism is fast disappearing. . . . As Russia is pushing her border rapidly into the central regions of Asia, the Russian Church has before her a most inviting and extensive missionary field—all within her own country. . . . In several localities, if not in all, the Bible has been translated, and the natives taught to read it. . . . We give these beginnings of Russian missions with deep interest, and with much hope for the future in regard to Russian evangelization from within her own resources. This hope is inspired by the one fact that the Bible is allowed, translated, and distributed by their missionaries. This forms a connecting link between the Greek and Protestant Churches, and makes it possible for them to work together, as they did under Alexander I., and we trust will again under Alexander II., who has ordered their universities to make a new and correct translation of the Bible into the spoken language of the Russians. The New Testament is already finished and freely scattered. While it was coming from the press, single Gospels and single Epistles were 'struck off' and distributed by the ten thousand. It is to be noted that Alexander II. did this not at the suggestion of the Holy Synod, but apparently in opposition to their wishes."

CHILI.

IN Chili, at the present time, there is going on a transition in public opinion on the subject of religion. When on the awful night of the eighth, their worship was found allied with death; then, as if God spoke to them of his providence, and as if new light was shed upon the moral waste by the burning church, society has seen, has felt, has dared to speak, and has dared to act. The press denounce some of the abuses of the Church. The *block press*, as it is called—that is, the few papers under the direct control of the priests—are rabid. This party shows its weakness and malignant spirit by calling upon the people to defend the rights of the Church by the sword, and by heaping unmeas-

ured abuse upon all who oppose them. The people are still too ignorant to expect of them important religious reforms in a day, but the soil is being broken up, and every day the work is preparing for a more favorable hearing of the evangelical truth. It is to be hoped that the Christian Church will not be slow to discern the signs of the times.—*Christian World*.

GREECE.

MR. CONSTANTINE and Dr. Kalopothakes, (the latter gentleman being the editor of the paper at Athens called the *Star of the East*,) in their letters to the editors of the *Christian World* express cheering hopes of doing much for the cause of Christ in that country. Mr. Constantine writes, January fifteenth:

"Our encouragement does not depend wholly on the increase of numbers, but also in the depth of interest. We meet here every Sabbath to discuss Bible themes with an *open Bible* and thereby become acquainted with his Word and interested to learn our duties to man and God. We feel encouraged as we see some beginning to understand this object and to benefit by it. 'Is it proper for a Christian to reveal himself in case of persecutions?' was asked two Sabbaths ago. 'Yes,' said some. 'No,' said others. Why 'yes' or 'no,' we asked again. A 'Christian' replied, we must never fear, because Christ said, 'Fear not them which kill the body,' etc., (Matt. 10:28.) Besides the Sabbath, we have devoted Tuesday and Saturday evenings to the same purposes. On Tuesday we see a few young men with whom we have begun to study the Psalms, while on Saturday we have simply conversations on topics of religion and morality."

PERUVIAN SLAVERS.

THE *Christian World*, last February, spoke of the ravages of Peruvian slavers among the Polynesian Islands. It appears, says the journal, by information since received, that some merchants in Lima and some foreign consuls who owned vessels, had engaged in the coolie business, and the Peruvian Government had lent its flag, but upon the expressed condition that no islander should be brought aboard a Peruvian vessel without being first informed of his destination, and voluntarily consenting to come. That some vessels enticed the natives on board, or violently seized them on shore. That the moment the Peruvian Government heard of the prostitution of its flag, it withdrew the same from all the vessels in the trade, and gave orders that all the kidnapped islanders should be gathered together and returned to

their homes. And that the Diplomatic Corps, assembled in Lima on the thirteenth of May, 1863, declare: That they deplore equally with the Peruvian Government "the horrible acts which have been committed among the Polynesian Islands, in procuring coolies, contrary to the stipulations of the Peruvian Government, and that they will take pleasure in assuring their respective governments that the government of Peru has adopted measures by which morality, justice, and humanity will be indicated." The testimony is signed by all the foreign ministers and consuls in Lima.

It appears that evangelical tracts are received and eagerly read at Lima, and that there is much encouragement to believe that God's simple truth will be readily received. A correspondent of the *Christian World* says:

"On one occasion I was distributing the leaves among a crowd of market-women, and having nearly exhausted the supply on hand, I passed to one old woman, who called after me, saying: 'Give me one, give me one. I am a fellow-creature.' I always found the soldiers, who are all negroes and Cholos, very ready to receive the tracts, and many educated men to whom I presented them expressed their decided approval of them."

SLAVERY IN BRAZIL.

THE laws on slavery are far more humane than in most slave countries. One provision enables the slave to have his name registered and his price fixed by a magistrate, and then pay that price as he can get small sums—the price of the slave being no bar to counting previous payments—so that when the price is paid he is free. In 1850 the slave-trade was prohibited in Brazil. Since the present reign commenced, the number of slaves has decreased one million, while the products of the soil have increased thirty-five per cent. The Emperor seems anxious to bring the system to an end; but indications in the northern part of the Empire threaten him with a rebellion, like ours, to perpetuate the curse. Perhaps our sufferings and successes may be the means of mitigating the curse of Brazil.—*The Christian World*.

MISSIONARY ITEMS.

FROM the London *Missionary Magazine* of March first we extract the following interesting news:

MADAGASCAR.—Amidst the unsettlement resulting from the change of government the Christians continue to increase in a manner very gratifying—almost astonishing. Fresh additions to the Gospel, from the ranks of those

who have followed the idols, take place every month. I am connected with two of the churches, and last Sunday forty were added to those two by baptism, . . . and last night I admitted to our fellowship sixteen or eighteen, including four couples, man and wife, some of them from villages devoted to the idols, and hitherto occupied by none but idol-worshippers.

ARAPIMARINANA.—From this spot, which is the Tarpeian Rock of the city, numbers of faithful men were thrown down the almost perpendicular precipice and dashed to pieces. . . . From its proximity to the palace and chief nobles' residences, the church to be erected here will probably have the most influential congregation.

AMBOHIPOTSY.—I looked, as you may suppose, with strange feelings upon a number of bones bleaching in the sun, when I learned that these were the remains of the faithful confessors who were here offered for Christ's sake and for the testimony of the Gospel. I could almost excuse something of the Romish reverence for relics as I viewed these veritable relics of real saints.

CHINA.—It must surely awaken great thankfulness on the part of the Christian Church that even in the capital of China, and in the unknown regions beyond it, the servants of Christ may pursue their peaceful labors without let or hindrance; and "who shall despise the day of small things?" . . . The anxiety exhibited for books was, as is usual in China, very great. . . . A custom-house officer at one town had previously received a Testament when at Tungcheu, his native city. This, he said, he had given to a friend, and was anxious to have another.

INDIA — HYDERABAD COUNTRY.—In some places, as at Jannpell, Coba-Cota, and Furruknugger, they came out of their villages in groups of thirty, sixty, and ninety, and followed us to the bungalow, beseeching us to tell them more of the good way. In this way we were engaged from day to day, instructing the people as long as we had physical strength to continue our labors among them. . . . After hearing our messages, some would ask us: "Sir, how long have your people known of this good way?" When we told them hundreds of years, the reply was ready: "Why did you not send us instruction before to tell us of this good way?" What could we say to such words? Others would ask with anxiety: "When will you come again and tell us more of this religion?" . . . In this village we noticed girls learning to read in the school, a thing which is very rarely seen in this country except where missionary operations have been carried on for some time. . . . The people replied: "What you say is good, and we must try and remember your instructions." Others said: "Sir, we have worshiped our gods because we knew of no better; but your religion tells us of a pure and holy God, and we must try and remember him."

NORWAY.—An indication of the love of religious services in Norway is found in the fact that the people came recently to a prayer and

conference-meeting at six o'clock in the morning, some of them walking more than twenty-one English miles over a rocky and mountainous country.

CALCUTTA.—A writer in Calcutta remarks that a large number of Hindu gentlemen have petitioned the viceroy to suppress polygamy, affirming that the spread of education and the improved tone of public morality have cleared the way for the overthrow of this pernicious social custom.

ADDRESS TO THE WOMEN.

THE "Women Friends" have put forth an admirable address to their sex, to prepare clothing for the colored refugees. We hope it will be generously responded to, and that persons of all denominations will unite with holy emulation in the Christian effort to supply both the bodily and moral necessities of these sufferers in body and mind. We take pleasure in transferring to our columns the following passages in the address:

"We who live in plenty and comfort in our ceiled houses, may ask why slaves leave their cabins and all their household goods, rushing, as they well know, to suffering and destitution? But they see a good time coming for their children, and the almost universal expression even of paralytic old women, and superannuated men, is: 'We expect to suffer a mighty heap, but we's free, which is better.' Last year thousands of refugees lived during the cold and rainy season in old tents and caves dug into the hills near the Mississippi River, and rejoiced in the midst of destitution and suffering, thanking the Lord that he had delivered them from bondage. . . . Dear sisters, there is a great work before us; four millions of people are born to freedom, and very many of them are naked and helpless. . . . Let us ask those who have given, again to open their hands for the poor refugees, and those who have withheld, to pour out of the abundance with which their hands have been blessed by a bountiful Creator. When the time arrives that the negroes will be free and prosperous, will not the thought that we did not lend a helping hand in their extremity, raise a pang in our hearts? Such an opportunity may never occur again. May each of us ask our heavenly Father, 'What can I do for them?' and spare neither time nor money, that we may not be found wanting in this good work."

ROMAN CATHOLIC LOYALISTS.

THE following is taken from the *New-York Daily Tribune*:

"The Cincinnati *Telegraph*, the organ of Archbishop Purcell, was the first to come over to the Anti-Slavery party, and to admit and even to urge the necessity of abolishing slavery through-

out the United States. Its example has recently been followed by the *Universe*, the Catholic paper of Philadelphia, hitherto a violent Democratic and anti-administration sheet. In a late issue, this paper admits that the peace of the Republic demands the abolition of slavery; that the national current in favor of abolition grows steadily stronger and has become irresistible, and that it would be absurd to attempt to oppose it. It therefore gives to the Irish Democrats the sensible advice to accept cheerfully what they are unable to undo. "We note the conversions as signs of the times."

We are rejoiced to know that the leading Catholics are at length giving heed to the counsels of O'Connell and to the injunctions of Pope Gregory XVI. The Irish Liberator, in 1844, addressed his countrymen in this country as follows:

"The spirit of Democratic liberty is defiled by the countenance of negro slavery in the United States. The United States themselves are degraded below the most uncivilized nation by the atrocious inconsistency of talking of liberty and practicing tyranny in its worst shape. The Americans attempt to palliate their iniquity by the futile excuse of personal interest; but the Irish who have not even that futile excuse, and yet justify slavery, are utterly indefensible. . . . Irishmen, I call on you to join in crushing slavery, and in giving liberty to every man, every caste, creed, and color."

The Pope issued an "Apostolic Letter" Bull—in the year 1840, in which he said:

"WE, THEREFORE, . . . admonish and earnestly adjure in the Lord all faithful Christians of every condition, that no one of them dare for the time to come, to harass unjustly Indians, blacks, or any other persons of this class, or to despoil them of their property, or to reduce them to slavery, or to lend aid or favor to others who are doing such things toward them, or to exercise that inhuman traffic, by means of which the blacks, as if they were not human beings, but the merest animals, in whatever way reduced to slavery, are, without any distinction, in violation of the laws of justice and humanity, bought, sold, and sometimes condemned to the endurance of the most painful labors. . . .

"WE, THEN, by virtue of our apostolic authority, censure all the aforesaid practices as utterly unworthy of the Christian name, and by the same authority, we strictly prohibit and interdict any ecclesiastic or layman from presuming to uphold, under any pretext or color whatsoever, that same traffic in blacks, as if it were lawful in its nature, or otherwise to preach (prædicare) or in any way whatsoever publicly or privately to teach (docere) in opposition to those things which we have made the subject of admonition in this our Apostolic Letter."

Surely every wise and patriotic Catholic, especially every bishop and editor of that faith,

land, will do well to comply with such excellent advice, as many have already done, and thus and their aid to quell the rebellion, that with pious foot seeks to destroy all that is valuable and lovely, and erect upon the ruins the foulest despotism that ever disgraced humanity. *

THE LORD'S CALL.

"EVERY token of the divine approval which is rested upon the work is a call to you to aid in carrying it on. Each sacrifice, which the Lord has accepted, summons you to endeavor to bring others to his altar. Every time that Jehovah has answered the appeal of his Church by fire from heaven, he has said to you: *Be ye workers together with God.* All the trophies which have been gained, and all the victories which have been achieved upon this battle-field, loudly demand that you should labor to fill up the gaps made in the ranks of our missionary band, as one after another dies upon the field. The successes of the Church enhance her obligations; and every fresh triumph is only another call for more labor and self-denial. The glorious results which missions have already achieved demonstrate the importance of the work which *you* have to do."—*Spirit of Missions.*

DESTITUTION AT CAIRO, ETC.

CAIRO, March 14, 1864.

AMONG matters of interest here, the continued arrival of refugees at this point is most noteworthy. Those who know state that an average of three thousand people are landed here monthly from boats. At no other place in our country do they so concentrate, fleeing from persecution and starvation. Nine tenths are women and children, though latterly there is a greater proportion of men, escaping from conscription. Few have money—most are penniless. They seek homes and work. Towns within a hundred miles of Cairo are crowded with them; in some they fill barns and stables. Government supplies their most pressing wants hither, but no farther.

Very many having been exposed during the winter, and wanting proper and nourishing food, are weak and diseased. Few have sufficient clothing. Before they left home they were stripped of almost every thing by the rebels.

Last night a boat landed ten or fifteen families on the levee. At ten o'clock this morning I went down to see them. The wind blew cold and stormy from the north. They had fires which warmed them a little and blinded them with smoke. The little children—scarcely any of them more than ten, the most of them under five—lay beneath the scanty bed-clothes. They looked like little sacks of meal, or more like bags covered up, so much were they drawn into a heap. In one place I counted four little heads all in a row, the blanket tucked around

them. They kept their eyes shut, not because they were asleep, but to keep the dust and smoke out. I have seldom seen human beings brought lower. None of them knew whither to go.

The citizens of Cairo have organized a Relief Association, and have raised about two thousand dollars. Every body contributes. The officers are: G. D. Williams, President; J. C. White, J. McKenzie, Daniel Hurd, Charles Galiger, Vice-Presidents; W. J. Yost, Recording Secretary; C. T. Chase, Corresponding Secretary; A. B. Safford, Treasurer.

Cairo is a small place. Help is needed from abroad. If these people can be helped to new homes they will take care of themselves. This want will not always last. Now it is pressing. The parties named above are responsible.

From five thousand to seven thousand of these people accompanied the triumphal return of Sherman's expedition, and I defy any human being with as much feeling in his bosom as even Legree in Mrs. Stowe's immortal story, to look on such a scene unmoved. Old men with the frosts of ninety years upon their heads; men in the prime of manhood, youth; and children that could barely run; women with their babies at their breasts; girls with the blood of proud Southern masters in their veins; old women, tottering feebly along, leading, from a land of incest and bondage possessing horrors worse than death, children and grandchildren, dear to them as our own sons and daughters are to us. They came, many of them it is true, with shouts and careless laughter, but silent tears coursed down many a cheek—tears of thankfulness for their great deliverance—and there were faces in that crowd which shone with a joy which caused them to look almost inspired. Those may smile who will, but the story of the coming up of the children of Israel out of the land of Egypt can never call up to my mind a more profound emotion than the remembrance of that scene. The carnival at Rome, with the fantastic costumes of the populace, presents nothing more varied and promiscuous than did the attire of this interesting assemblage.—*Cor. of N. Y. Tribune.*

THE COLORED SEAMEN'S MISSION.

THE *Christian Times*, in publishing the report of Rev. Prince Loveridge, colporteur and missionary to the colored seamen of the port of New-York, says: "We venture to say a better written report has not for a long time been presented to any of our benevolent societies, than this simple story of his untiring industry, which an unacknowledged black man sends out to the few friends who have helped him." We give a few items:

"I have visited about two hundred vessels of various kinds, and have made it my especial business to be in the several hospitals, almost weekly, among the sick and dying, rendering them all the comfort in my power in their unhappy situation.

"During the year I have distributed to seamen going to sea thirty-six Bibles, fifty-six Testaments, and near thirteen thousand pages of tracts—twelve of the Testaments were in the several languages, French, Spanish, and Portuguese—and have made more than one hundred visits to the City Hospital, besides occasional visits to the Marine and City Hospital, Brooklyn, and at the Retreat at Staten Island."

READING FOR THE FREEDMEN.

THE American Tract Society of Boston, in connection with its publications for soldiers, is devoting a large share of its energies, at the present time, to supplying the mental wants of the freedmen. Besides the *Picture Lesson Book*, and others in preparation, the Society is issuing a monthly sheet entitled *The Freedman*, which is meeting great favor. This paper is sent to the many encampments, schools, and soldiers of the colored race in different parts of the South. Superintendents of freedmen, teachers of the Educational Commission and of the American Missionary Association, officers of the army, ministers, and others are aiding in its distribution. Fifty thousand of them monthly are already called for, although only the third number is out, and the demand is rapidly increasing. Hundreds of thousands of them will soon be needed to supply the growing want. The following extract from a letter just received will show the intense interest this publication excites:

"REV. I. P. WARREN: MY DEAR BROTHER: When I called at your office to tell you that I wanted one thousand copies of the *Freedman*, I verily thought you might regard me as extravagant in asking for so many; but I now really wish I had said two thousand. Why, my dear sir, it is already victuals and drink, and almost clothes, to these people. I know not but I should have had a regular rebellion in my schools—primary, night, and Sabbath—had I not been favored with an extra quantity by Brother Child. With one thousand members of primary and night-schools, and a Sabbath-school of eight hundred on my hands, and with all the way from twenty-five to one hundred fifty new-comers in the two former daily, and from twenty-five to seventy-five in the latter each Sabbath, you can guess whether there is not an increased demand for the *Freedman*. No one from three years of age to eighty is willing to be without it. 'Please, sir, give me a paper.' 'Massa, I wants one.' 'Mr. Coan, you haint done gib me nun.' 'My mamma wants one ob dem dar.' Well, please say to your readers that we here see the real value of it as you can not, and our cry is: Give, give, give us the *Freedman*."

Mr. O. E. Doolittle, Assistant Superintendent

of freedmen at Newbern, N. C., writes: "The little ones almost shout with gladness on receiving them."

Rev. Mr. Nash, of Des Moines, Iowa, in sending for a supply, speaks of one colored girl saying: "'Pears as if I should die if I can't learn to read."

A CHALLENGE ACCEPTED.

THE *London Times*, says the *Boston Recorder* having made an attack on Christian missions to the heathen, and sneeringly said, "Produce your converts," the Rev. A. Boyd has published a thorough reply, showing the great results of the missionary work. To the demand "Produce your converts!" the report of a conference of thirty-two missionaries at Octacamund in 1855 embodies a triumphant answer. They say:

"As the fruits of missionary labor in South India and Ceylon, more than one hundred thousand persons are gathered into congregations receiving Christian instruction, having abandoned idolatry; more than fifteen thousand have been received as communicants; more than five hundred natives, exclusive of schoolmasters, are employed as Christian teachers of their congregations; more than forty-one thousand boys are in the mission-schools; more than eleven thousand girls are rescued from gross ignorance and the deep degradation to which their sex in India are condemned."

From Rev. L. C. Lockwood.

CANTERBURY, KENT CO., DEL., }
March 23, 1864.

My visit to the Freedmen's Missions at Norfolk and Hampton will be long remembered with grateful pleasure. The mission-houses in charge of Mr. and Mrs. Coan and Mr. and Mrs. Woodbury are well-conducted seminaries for the teachers. The schools are all of a commendable and some of a high character. The day, evening, and Sabbath schools in the Bute street church are worthy of special mention for size, order, progress, and pious influence. I can not describe the enthusiasm of my reception or the thrilling interest awakened by the presence of Ed. L. Pierce, Esq., the first Superintendent of the "contrabands" at Hampton. The remarks of the exhorters were in keeping with those to which I had been accustomed to listen. Those of Uncle Parkers were peculiarly characteristic. I wish I could recall and spread them before you; the attempts, however, were vain, since his manner was as peculiar as his matter.

It was inexpressibly delightful to me to see

the small missionary enterprise organized by me in Norfolk, Portsmouth, and vicinity, so greatly enlarged within little more than one year. And yet the work is constantly enlarging and the schools multiplying. These are the Lord's doings, and marvelous in our eyes.

My welcome was still more enthusiastic at Hampton, among those who knew me best, and who said they did not know how much they loved me till I had gone. I addressed a crowded assemblage in the new church, and the occasion was one that will ever be sweet to remember. The Tyler House, now exclusively occupied by the mission, is well managed by Mr. and Mrs. Stone, and seems very home-like. Mr. Day's school has made good advancement. I had not time to visit the farms, but have reason to believe that in agriculture and mission work great progress has been made.

May God bless the mission in accomplishing its great work!

SOLDIER'S BIBLE.

AFTER much observation, I am led to the belief that *the soldier's Bible receives better care than most other things he possesses*. I have never seen a copy of the Scriptures wantonly destroyed or thrown away. I have seen torn Bibles on the battle-field, sprinkled with blood, that no soldier would take, (it seemed too sacred,) and it was buried with him who once possessed it. I have been astonished to find in field-hospitals so many copies of the sacred Scriptures, hidden away in the bosoms of the poor wounded fellows, when every thing else had been sacrificed to the Moloch of war. I have known a soldier fling away every thing, even to his last shirt, and preserve his Bible. Now, sir, I firmly believe, that instead of receiving worse treatment, the soldier's Bible received from your noble society is, as a general rule, better cared for than any other book or material he possesses.

MISSIONS TO THE NEGROES.

PROVIDENCE has opened to the Christian Church a wide and effectual door, through which it may now enter to instruct, enlighten, and Christianize the masses of colored people at the South. All the care which Christian philanthropy can bestow upon them they will need, to fit them for that freedom which is henceforth to be their heritage. Among existing agencies laboring for the Southern negroes, the American Missionary Association seems to us to be worthy of especial confidence. It is not a nov-

ice. It has been organized many years, and has been managed with prudent zeal and comprehensive wisdom. With some of its officers we are well acquainted, and know them to be earnestly intent upon preaching the Gospel to every creature, without distinction of color, so far as their ability will allow. Since the disruption of the system of Slavery, by the act of rebellion, this venerable Association has turned its attention particularly to the work of founding schools for contrabands, young and old, and of doing all it can to teach the negroes how to become competent freedmen. Its efforts in this direction thus far have been greatly prospered. But a successful undertaking in one place has served to extend the field of operations, and so the American Missionary Association finds itself in a field of vast operations, with means quite inadequate to accomplish the urgent tasks to which it is invited.

In hope of enlisting the sympathies and active coöperation of churches, agents and appeals have been sent out to secure money required for missionary labor, for the support of schools, purchase of books, and every thing, in short, which the Association is required to do, for the elevation of the colored race, and the evangelization of the South, without regard to color.

Rev. William Hamilton, of our Church, has resigned his charge at New Prospect, and has taken service under the Association. To this he has been led by a sincere desire to help the great work which the Christian Church must do for the lately-emanipated slaves. He will visit the churches along the Hudson River and the Central Railroad, with the expectation of receiving substantial aid from them.

Apart from all political, sectarian, or idealistic theories, of whatever sort, respecting the negro, the Association regards him simply as a man with a soul to be saved, a nature to be enlightened, and a new-born freedom for whose duties he is to be trained.

We do not see, therefore, how humane, benevolent, and Christian men can fail to wish success to this Association. It is but just to add, in closing this notice, that the American Missionary Association is strictly orthodox and evangelical, having no complicity with infidel reformers of any kind. We bespeak, therefore, for the Rev. Mr. Hamilton, a cordial welcome and a generous assistance.—*Christian Intelligencer*, (N. Y.)

American Missionary.

NEW-YORK, MAY, 1864.

SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNIVERSARY MEETING AT BOSTON.

AN anniversary meeting of the American Missionary Association will be held at Boston, in the Tremont Temple, Wednesday, May 25th, at 11 o'clock A.M. The interest felt in the great work to be done for the freedmen, and in which the Association is already so largely engaged, will make this occasion one of more than ordinary importance.

Rev. Dr. Joseph P. Thompson, Rev. Henry Ward Beecher, and other prominent gentlemen will address the meeting.

NEW SECRETARY.

WE are at length able to announce the appointment of a new Secretary to fill the vacancy caused by the retirement of Secretary Jocelyn, who, at our last annual meeting, declined a reelection to the office he had so long and so faithfully filled.

The Executive Committee were charged with the duty of selecting his successor. This they have done in the election of Rev. M. E. Strieby of Syracuse.

This appointment will, we are sure, be regarded with favor by the friends of the Association, and the friends of the Freedmen generally. Mr. Strieby is widely known as a successful pastor and man of sound judgment, possessed of a large share of administrative ability. He takes a deep interest in the welfare of the freedmen and in the cause of missions, and will enter upon his new work with a warm heart, and devote to it the best energies of a vigorous manhood.

He has already asked and received a dis-

mission from his pastoral charge, and will enter upon his duties the first of May.

The old and tried friends of the Association will be glad to know that we are not to lose the benefits of Mr. Jocelyn's counsel and coöperation. Though he declined a reelection as Secretary, he rejoiced in being made one of our Executive Committee, and will continue to coöperate actively with us. He may still be addressed at our rooms.

LETTERS from the Mendi Mission, dated early in February, speak of an increased religious interest among the scholars in the Mission-school. It is thought that four of the oldest have been hopefully converted. All their meetings, especially the prayer-meetings, were very interesting.

Rev. Mr. Claffin and wife, and one of the mission scholars, arrived in New-York April 9th.

RAISING THE FREEDMEN.

THE benevolent in various parts of the country are stirred up to feel for and aid the ex-slaves, and to supply them not only with clothing but with intellectual and religious instruction. The contributions have been large and timely, and hundreds of missionaries and teachers are laboring assiduously to supply the bodily wants and impart useful knowledge to the freedmen and the poor white refugees. Other societies and associations besides our own are laboring in the cause, so that contributors have their choice of instrumentalities. While we are prosecuting the work with earnestness according to the means put into our hands by those who confide in our judgment, experience, economy, and industry, we wish God-speed to all kindred associations and to all individual efforts that are adapted to promote the bodily comfort, and the moral and spiritual good of the large numbers who are, in the providence of God, thrown upon the temporary charities and the permanent aid of the Christian and benevolent people of this country.

But the magnitude and importance of the work of imparting intellectual, moral, and

religious instruction to the freedmen, though felt to some extent, is not yet fully appreciated by individuals or churches. None of us have an adequate realization of the expenditure of time, money, and personal sacrifice necessary to raise our millions of human beings from the semi-heathen state in which they emerge to the light, privileges, and hopes of Christian civilization. The work requires the activities, contributions, and services, personal or representative, of the loyal and benevolent people throughout the whole country; not spasmodic efforts, however liberal, but constant, generous, and unvaried offerings such as the world has never witnessed, for such a work has never before been presented to any nation. Let all, then, who can in any way contribute to such a noble cause make it one of the studies of their life to think of, pray for, and aid the work of intellectual and spiritual emancipation demanded by the millions of their fellow-men, brought thus suddenly, by the good providence of God, from the Egyptian darkness of slavery into the marvellous light — though as yet it be but the twilight — of Christian freedom.

We would not neglect the destitute white people in our own land — those who require aid in building up the waste places of Zion — nor the poor whites of the late Slave States who are impoverished in body and mind — nor the heathen of other countries — for the Christian field is the world; but we must plead specially for the colored man so long kept in bondage, ignorance, and heathenish darkness by the people of these States, either as active agents of cruelty or connivers with oppression. We lead in the name of humanity and of Christ, and in view of national honor, the judgments of mankind, and the assize and distributions of eternity. We owe a great debt to our lately enslaved brethren, and a debt of immense magnitude to their and our Father in heaven. Let not our talent be hid up in a napkin, but be unselfishly and industriously employed for the great Lord and Proprietor who has said: Inasmuch

as ye did it to the least of these my brethren, ye did it unto Me.

We need the liberal and oft-repeated donations of individuals, according to their ability, the widow's mite, the contributions of churches and Sabbath-schools, and the personal services of Christian men and women who are possessed of experience as teachers, who have good health, faith in God, and a spirit of consecration to his service. There is no field at the present time, we believe, where such persons can labor to so much advantage as the one that now solicits the attention of the Church. The cause is, we doubt not, dear to the heart of Him who when on earth went about doing good to the bodies and souls of men, and who has, by his Apostle, said to every one who hath ears to hear: BUT TO DO GOOD AND COMMUNICATE FORGET NOT, FOR WITH SUCH SACRIFICE GOD IS WELL PLEASED. *

PROTECTION AFFORDED TO TEACHERS.

WE learn from one of our teachers at Norfolk, who accompanied a colored teacher to that city with commissions from the American Missionary Association, that, on board the steamboat from Baltimore to Fortress Monroe, they were both grossly insulted by a person who was an express-agent, and also an assistant to the captain. This person undertook to rebuke sharply the teacher for taking his associate teacher to the supper-table, whom he stigmatized as "a negro wench," and forbade her coming to the breakfast-table next morning, although she was so nearly white that no passenger had noticed her complexion. Complaint was made to Major-General Butler, who summoned the parties before him, and, on inquiring into the facts, ordered, first, that the person alluded to should no longer be employed on the steamer, and second, that when passengers pay for their meals, they shall be at liberty to partake of them without any molestation on account of their complexion—an act that will endear General Butler to all true friends of

humanity and freedom, and one that might well be imitated in other places.

The young woman referred to is an educated person, of pleasing appearance and manners, and has gone to Norfolk to engage in teaching the freedmen in the week-day and Sabbath-schools. The shield of protection thus thrown over the teachers by General Butler, and his rebuke of the spirit of caste, entitle him to the gratitude of all who truly love their country and are in sympathy with Him who has declared that He is no respecter of persons. *

REVIVALS OF RELIGION.

THE religious newspapers contain accounts of revivals of religion in various parts of the country, in the camps as well as in old congregations, that must gladden the hearts of all the friends of the Redeemer. Let all who can, pray earnestly and perseveringly for the descent of the Holy Spirit upon the government, upon those who lead our forces, upon our soldiers and sailors, upon the whole community, remembering, that unless God interposes, unless the Holy Spirit strives with and converts men from sin unto righteousness and holiness, we are undone, both as individuals and as a people. An army of Christian officers and soldiers, sustained by the prayers of a revived Church, would be invincible. 'One should chase a thousand.' And a government acting from Christian principle in all their acts would receive a benediction from on high. A rebellion, however formidable, could not stand before it. What encouragement is this to labor and pray for a revival of religion that will affect the government, our forces, the churches, and the whole nation! *

A SUGGESTION.

WE have reason to believe that many of the friends of the American Missionary Association receive and read our magazine, or paper, with gratification, and take pains to extend their circulation in their churches and neighborhoods. But we feel desirous that all who subscribe for, or receive, our publications should feel a deeper interest in

them, and aid us in giving a wider circulation to them. This can be accomplished if the ministers, superintendents of Sabbath-schools, officers of churches, and other influential individuals, will devote some personal attention to the matter from month to month. The various ways in which this can be done must be obvious to every intelligent mind. If each subscriber would do something to effect the object, much good might be done. At present we desire merely to urge upon our friends the importance of personal exertion, so that the publications, if deemed useful and interesting, may not only be perused by them, but be recommended to others, so that they shall be like seed that fell "on good ground" and did yield fruit that sprang up and increased." It should be remembered that the publications are not issued as a money speculation, but to diffuse valuable intelligence and thus to do good. Is it asking too much of the friends of the cause that they heartily and systematically coöperate with us in giving as wide a circulation to them as possible, and to see that they are not neglected or wasted? *

DEATH OF REV. C. F. MARTIN.

THIS esteemed brother, formerly a missionary of the Association to the Copts in Egypt, departed this life at Nashville, Tenn. February 7th. He was like Timothy, beloved and faithful in the Lord.

DEATH OF WILLIAM MARSH, ESQ.

THIS venerable man departed this life March 22d, at Pawlet, Vt., leaving no near relations. He was born October, 1777, and was consequently in his ninety-second year. He was a wise, independent, liberal, benevolent, Christian man, and was literally his own executor, having given to various religious societies and charitable objects his whole property, not leaving more than enough to pay his funeral expenses. Some years since he gave his homestead to a worthy couple on condition that they would support him during his earthly career. To this Association he

an early, constant, and liberal benefactor. "The righteous shall be in everlasting remembrance." *

EDUCATIONAL ORDER.

MAJOR-GENERAL BANKS has constituted a BOARD OF EDUCATION, consisting of Colonel Isbrie and Lieutenant Wheelock, of the Corps d'Afrique, and Mr. Isaac G. Hubbs, Agent of the American Missionary Association, with authority to establish Common Schools in Louisiana, to employ teachers, and to assess and levy a school tax upon real and personal property, including crops and plantations, to defray the cost and expense of establishing, furnishing, and conducting for one year such schools. *

VIRGINIA.

From Captain C. B. Wilder, Supt.

FORT MONROE, VA., March 20, 1864.
GENERAL BUTLER is doing all he can to encourage education among this people, and Mrs. Butler has shown her deep interest in this work by volunteering to visit the schools, and showing such attention to the teachers as delights them all. What more can be needed to encourage the friends of freedmen than this, and a knowledge of the remarkable success and rapidity with which they learn to read.

It has been our practice from the beginning to impress upon the colored people the idea, if they would be free, they must be worthy of it, and fitted for it by reformation and education, giving a book to every one who will promise to learn to read; so that now, it is believed, a much larger proportion of the colored population in Eastern Virginia can read than the white. Over ten thousand small elementary books have been given out in this way during the last two years. A great share of this among adults outside of the schools, while they are doing a much more extensive and thorough work. The progress in the schools is surpassed, if equaled, I believe, by any schools in the country.

A certain judge, whose notions of the

capacity of the negro race, compared with that of the whites, were that it is in about the ratio of copper to silver, after spending an hour in Mr. Day's school, said that, if one hundred of his neighbors had told him what he had seen and heard, he could not have believed it, and hence we urge the pressing necessity of an increase of schools among them. One striking result is, we are obliged to keep a sub-post-office for the reception and distribution of large numbers of letters sent home and away by those in the Government service or the army, and their families and friends. Another most hopeful result is their desire for the word of God.

As in old times, the church and school-house went up side by side, so now let the light of science and the light of the Gospel go together to heads and hearts, revealing hope and salvation to a race just emerging from the "region and shadow of death." To encourage and aid in this work, I ask through you, of the Bible Society, at least one thousand Bibles and two thousand pocket Testaments, to enable us to give every family one, if any one, or as soon as any one, can read among them, which has been our rule as far as we had the means. Indeed, it is safe to give a Bible to every family, for in nearly every one not recently from rebel-dom some one can read.

From Mr. H. S. Beals.

PORTSMOUTH, March 26, 1864.

I AM at Portsmouth yet, with plenty of work. I withdrew from the Mission House on the fifteenth to give Brother Eastman room. Since then, I have been laboring to make him as old as possible in the work, and, at the same time, looking after the sick and the feebler portion of the people here. I wish some benevolent Society would send a nurse here to visit all day among the sick and the aged of these people.

Will you let me talk to you a few moments about the Taylor farm? I expect to repair thither about the first of April. I am to take fourteen or fifteen hundred, the wives and children of soldiers. These will

comprise the most needy, helpless portion of the people here. Three hundred of them are at the rope-walk in Norfolk awaiting removal. These are from Maryland, and, I understand, are mostly Catholics. Many of these families have been sorely disappointed. Recruiting officers, in the scramble for men, promise them every thing, and then "leave them out in the cold."

You will pardon me for the anxiety I feel for these people when you reflect how long it takes to turn supplies into a new channel. There will be six or seven hundred children, most of whom will need to be gathered into school immediately. I expect to take along with me three or four monitors from the school here. I expect that about one hundred of the scholars will go, belonging to families which the Government intend to have removed.

I am instructed to say that we are to look to the hand of charity for seeds, hoes, shovels, axes, and, in fact, every thing to start the infant settlement on the highway of self-preservation. Each house is to have one and a half acres of land ready plowed for the special use of the family in it. Sweet potatoes are two dollars a bushel, and the more necessary seeds are extremely high. I almost tremble when I estimate the cost of seeding two hundred and fifty acres of garden for these poor women and children, while their husbands and fathers are fighting the battle of freedom.

Will you, dear brother, rouse up Christians to our immediate wants? I am sure many a good Samaritan will look over just here, where ten thousand have fallen among thieves, between Jericho and Jerusalem, and are bleeding, dying, for want of help.

evening, (average attendance, 375,) 68 ages from four to sixty-six years.

My schools were never more interesting and prosperous. They are constantly increasing in numbers, although constant changes. Last evening there were about four hundred at school, and fifty persons hard at work as teachers, consisting of 60 teachers, several teachers sent by Educational Commission, a number of the wives of soldiers, some citizens, one lawyer from Boston, (who is settled here, and offers his services,) and *soldiers*.

Captain Brown has made an official visit and expressed himself surprised at the attainments of the scholars. He told the school that he had "heard much of its good order, progress, etc., but the half had not been told—he was more than delighted, etc. He assured me that we had cause to feel encouraged; promised what room and other facilities we might need; said if there was timber on the Wise Farm equal to the dimensions required, we should have it. We have to-day, in connection with my report, asked for a building equal in capacity to ordinary sittings for fifteen hundred persons, making school-room equal to seventy and eight hundred, with recitation-room, closets, etc., for night and primary school purposes. We need better ventilation, and fixings, etc.

There are tokens of God's favor to the Sunday-school. A few conversions, and hope. In Miss Haskell's and Miss Duncan's classes there is much religious interest. *Pray for us.* A new Sunday-school was organized last Sabbath by Mr. Noodley, which seemed needed, and we hope for its usefulness.

From Mr. W. L. Coan.

NORFOLK, VA., March 17, 1864.

I HAVE completed report of my schools, and given the same to Captain Brown. It includes the names and ages of members as taken in the schools at the last twelve sessions. Whole number in primary, (average attendance, 400,) 564; whole number in

From a Teacher at Norfolk.

EVERY day's experience reveals something of interest relative to this people. They have many failings, many, many failings, resulting from their former circumstances and not from their color. They have, too, their peculiar virtues, for the trials through which they have passed have taught them patience and long suffering. I have seen many homes of extreme wretchedness and de-

on—homes where the sick, the infirm, and more favored were shivering about scanty, with no means of admitting light but through the open doors—yet have I not heard word of complaint.

Once I pitied this people, and thus came to look upon them with interest; now I respect them. Once I looked upon some of their peculiarities as the results of ignorance and superstition; now I believe that God, in his infiniteness, has condescended to reveal himself to these children of darkness in ways that they can understand—even if it be in visions.

THE AGED DISCIPLE.

A short time since I met an aged man who was lately a slave, whom I asked if he could read. "No," he replied, with sadness, and added, "when I was converted, God handed me a Bible from heaven, and when I told him I could not read it, he bade me go and ask the people to read for me the sixth chapter of the Gospel of John; but I found none to read to me." I took my Bible and read, while his wrinkled face became radiant with joy, and his forehead drops of sweat stood upon his brow. His answers were native but sincere, and at the close, with clasped hands, he exclaimed, "Thank you! I have heard it once if no more. Thank you!" and an old man's blessings were poured upon the humble agent that was thus made known to the blind.

Being deeply interested, I asked to know some of his experiences, when he told me that the night of his conversion he was taken up to heaven, where he was welcomed and seated at the Lord's table. There were spread before him two small fishes, and, as of old, all were eaten, and of the fragments there remained five as much as there was at first. "Then," he said, "I was carried away into a beautiful country beyond Jordan, and near Jerusalem. There were refreshing shades among trees that looked like the willow, and, as I passed along, the branches, no matter how high they were, came to my touch, and I gathered and ate of the fruit. The Lord was *there*, and welcomed me with the assurance that as long as he had life it would be shared with me. Then I was taken up into the ship Zion, and as we passed we sang together," (and in his feeble but melodious voice he repeated the chorus.) Here the weakness of his joy pressed back upon him with such power that he quite broke down. At a time he continued: "In the center of

the ship was a tall mast, very smooth, which could only be climbed by the power of faith. Every prayer of faith carried me higher, until from the top I looked out upon the glory of the whole world." His faith seemed to me like the everlasting rock. May we not believe that God, in this wise, has taught his child the lessons of his kind providence, his love, and the power of humble trust and confiding love?

NORTH-CAROLINA.

From Chaplain James.

HATTERAS INLET, N. C., March 10.

AN APPEAL FOR HATTERAS.

OUR Saviour said: "The field is the world." The Hatteras Banks are a part of the world. Hence we conclude it to be the divine intention that the good seed of the Word should be sown amid the Hatteras sands. This argument, to be sure, is dry as dust, but it ought to carry conviction to a consecrated mind, even if there were no other to reinforce it. But others are not wanting.

Hatteras Inlet is the gateway to this important series of Sounds, the only entrance from the ocean to them, of sufficient depth to solicit the visits of commerce, or to receive military supplies.

Ever since it was wrested from rebel hands by General Butler, and consecrated by the sufferings and triumphs of General Burnside's expedition, it has had an importance of no mean character as a military post.

Here are two well-appointed forts, Hatteras and Clark, each with its garrison of artillery soldiers, and the usual roll of post officers, clerks, civilians, and employees of Government. This alone is a parish for a clergyman, large enough to employ his whole time. But besides this, people reside on these banks in small scattered settlements, at intervals of a mile or two, and have no church, no school, no instruction whatever, except, perhaps, a service held by a peripatetic circuit preacher, it may be once in a month. These little settlements are named Hatteras, Trent, the Cape, Kinakeet, and Chickamicomico, to New Inlet.

These are north of Hatteras Inlet. South of it are Ocracoke and Portsmouth. In these several localities is a population of from fifteen to eighteen hundred, nearly all of them whites. A school of from fifty to eighty children could be gathered in either of these settlements. The people desire such opportunities, and would appreciate them highly. Grown women have said to my friends that they would gladly go five miles to school.

Now here is an opening for an enterprising, active man, and after a beginning is made, for three or four women. Let me tell you what sort of material we need here. Good-natured, cheerful people, who will make the best of things and won't fret; who relish nature in her wilder moods, and have an apostolical smack for fish; who love the voice of the loud-resounding sea, and never feel alone within the sound of its solemn roar; who are fond of sea-shells, sea-weed, sea-birds, sea-foam, *et id genus omne*, and are a species of spiritual wreckers, ready to lead an amphibious life, and go through sand-fleas and salt water for Christ's sake and the Gospel's.

This would be to me a place of delightful labor, and I should relish its duties and cares. The man who undertakes it may depend upon a warm reception and hospitable quarters. By General Order No. 46 he would draw a soldier's rations. The commander of the post will order a horse for his use. He will be respected and beloved by every one, and if he has the qualities to endear himself to the poor but honest and loyal people here, he may become, to all intents, Bishop of the Banks, and Lord Spiritual of these sandy realms.

The man who comes should be a preacher, who can speak freely to the people as he has opportunity. But he should expect to teach also, and not feel above doing the routine work of daily instruction. Thus he may get a school under way, and then put into it a female teacher who is competent to keep it, going on himself to the next place to organize and establish another.

Let no one fear that the location is unhealthy. In this respect it is equal to New-
port or the Isle of Shoals. A few yards of

netting will keep the mosquitoes at bay, and the other enemies of one's domestic peace can be circumvented by the usual methods and appliances.

And now, my brother, place this statement before any parties whom you may wish to reach, and let us see whether there be not some who will feel called to this novel but interesting mission.

I meant to state that we consider the location perfectly safe from attack, and the people are thoroughly loyal. They hate the rebels as badly as we do, and fear them far more. The garrison of the post is composed of North-Carolina soldiers, and the families comprise, in part, the population of the Banks.

Captain E. C. Manning commands the post. Captain Samuel B. Lauffer is Quartermaster and Commissary of Subsistence. Dr. E. E. Earle is Surgeon. Lieutenant Hamblin is Adjutant and Provost-Marshal. All these gentlemen are warmly interested in the movement proposed, and will lend it personal and official countenance.

I hope you will inaugurate this mission as soon as possible. This will be North-Carolina's "star in the east," to move, we trust, till her redemption is complete.

From the Same.

NEWBERN, N. C., March 10.

DEATH OF MISS GETCHELL.

I WROTE you a hasty note yesterday, informing you the sad information of the death of our dear friend, Miss Carrie M. Getchell. On being informed of it by telegraph, I went immediately to Beaufort, having first purchased a metallic burial-case. I inclosed her remains in it, and have brought the body to Newbern. It now waits transportation to New-York. I shall send it by the first boat, consigned to your care. Please forward it to her mother and friends.

The colored people, her associate teachers, some army officers and other friends there will share in the necessary expenses. They seem to feel it a privilege to do so. I thought it best to have the body sent home in this way, even although the expense is great.

ing it would be more satisfactory to her
nds than to have her interred in Southern
Her death was very sudden; she was
less than a week. Her disease, in its ear-
stages, was an inflammation of the tonsils
and the larynx. It afterward assumed the
form of an inflammation of the glottis, called,
in the language of the books, œdema of
the glottis. She died, consequently, from
asphyxiation, being wholly unable to breathe.
An operation called laryngotomy was per-
formed, and a tube inserted below the in-
flamed portion of the windpipe, but too late
to furnish any thing more than temporary
relief. Her vitality was too much exhausted.
She died in her full strength and flesh, and
was, perhaps, the strongest of any of our
sisters here. She leaves behind her a good
name, a fragrant memory. I hope this ac-
tion may be blessed to all her associates,
and, indeed, to all of us.

The other teachers there are in usually
good health, and Miss Etheridge will now
leave the school which has been vacated by
Miss Getchell's death. Miss Burnap has
gone to Roanoke Island, and is delighted
with her situation there. She and Miss Ro-
berts have opened a school in a new building
constructed by the negroes, and it numbers
nearly two hundred pupils. Miss Gill is in
Newbern, being on her return to the North.
Her health is by no means good. I think
should you I had sent her and Miss Smith
to Washington, their camp being entirely
broken up, and there being no prospect of
any work for them to do in Newbern for
some time to come. I want, as soon as I
am able, to station some good able minister
at Roanoke Island.

MISSOURI.

From Miss H. E. Townsend.

St. Louis, Mo., March 8, 1864.

I STARTED on my mission the first of
March, stopping in Chicago a part of a day,
obtaining a free pass over the roads.
The field to which you have assigned me
is indeed a large one, and the work
is arduous. There are nine colored wards—
one of soldiers, one of "contraband" men,

and one of women. The first ward that I
visited had one hundred and four patients
in it; some others are not as large. The
mortality is very great at present, owing to
the sudden changes of weather. The first
day I came twenty-three deaths were re-
ported as having taken place within twen-
ty-four hours.

My work is a *blessed* one. It is like one
continued inquiry-meeting. I never found
people who were so ready to receive the
Gospel. The Spirit of God seems to have
taught many of these poor people in a won-
derful manner. They seem to hunger
for a knowledge of God, but they are so
ignorant. One poor man told me he did
not know there was a God till two years
ago. He had a bad master; but since then
he had been "*studying* it, and trying to
get that way." Two with whom I have
conversed and prayed have passed away
before the next day: It makes one feel
exceedingly in earnest when dealing with
souls that are so soon going into eternity.

I can not get through the nine wards in
less than as many days and do much good,
and then many with whom I spoke, and in
whom I became interested, are gone—either
dead or out in the barracks again. In
many cases where I talk, and see that my
words *take hold* of the heart, I need to *fol-
low it up*. The prevailing diseases seem
to be pneumonia, measles, and erysipelas,
with some small-pox. The air in the wards
is necessarily bad, so that I can not stay in
all day, at least till I become somewhat ac-
customed to it. They tell me every one
must expect to be sick at first.

I have made the acquaintance of Mr.
Smyth, the President of the United States
Christian Commission at St. Louis; a no-
ble man, alive to every good work. He
said I could come to their rooms and get
any thing I wanted in the shape of read-
ing. Every one seems to rejoice to learn
that I am to labor among the colored sick,
it is a work so needed. Pray that I may
have grace to do work that shall abide.

LORD'S DAY.

On the Sabbath I was advised not to go
to the hospital, as I should take that day

to rest and have a change. So I went to the chapel to Sabbath-school in the morning, and taught a Bible-class of soldiers, and down into the city in the afternoon, and taught a class in a colored school there where help is greatly needed. In the evening went to the camp-chapel to church. So I can spend my Sabbaths profitably if I do not go to the hospital. There is work enough to do on all sides here. Nothing need prevent our reaping a rich harvest if we are only "filled with the Spirit." There is great need of labor among the soldiers in the barracks, where sin and wickedness seem to abound. There is much of drunkenness, profanity, and card-playing. They seem grateful for religious reading, however, and the Christian Commission does much for them in that way.

READINESS TO RECEIVE THE GOSPEL.

I wish I had time in this letter to speak of particular cases in which I have been interested in the hospital, showing how very ready these men are to receive the Gospel. When they promise to seek the Lord with all their hearts, they seem to mean it, and after I pass on to others, I observe that they engage in prayer at once. There is such a deep seriousness in many of them. In the convalescent ward I found many studying their primers, and they are so delighted when I stop and show them a little. Oh! it is glorious to see Afric's sable sons rising up out of the depths of ignorance in which they have so long been plunged. I can not but feel that God has very gracious purposes in regard to them. I am so glad that the Lord ever sent me here.

BENTON BARRACKS, March 22.

I CONTINUE to find the work more and more encouraging and delightful. Every day's experience deepens the conviction that God by his Spirit has especially prepared the minds of these people for the reception of the Gospel. It is not the fear of death; I do not know that I have conversed with *one* who seemed to be influenced by that in seeking his soul's salvation; nor do I present that as a motive.

There is a hungering and thirsting after God, a sense of *need*, and of obligation to many souls, which the Spirit of God alone can have awakened. And among these poor ignorant ones I find some of the most triumphant Christians that I have ever met with.

DYING SCENE.

Last Friday, as I was passing along through one of the wards, I came to a corner where the man seemed so far gone, so *very* near death's door, that I thought it useless to attempt to converse with him, and I should have passed on, but he raised his thin hand and beckoned for me to come near. I went to him and spoke of Jesus. His face brightened at once, and gathering all his strength, he told how much the blessed Saviour had done for him. Then pointing upward, "My Father is there," said, "I am going, *going* home. Sing, oh! sing to me!" I sang several hymns, while his soul seemed filled with *joy unutterable*. His eyes were turned upward with such rapt, expectant gaze as though he *could* then saw beyond the veil. I left him there, and when I went in to see him the next morning he was gone; his spirit had taken its flight during the night. This man was *very* black and homely, but who can tell the beauty of that "glorious body" which he is now arrayed? Think you that he received a glad welcome among the ranks of the redeemed? I don't believe it was less on account of his caste here.

TEACHABLENESS OF THE FREEDMEN.

There does not seem to be as much resistance to clear away before you can bring the truth to bear upon the minds of these people, as we find in conversing with many of the white soldiers. They have never heard of *skepticism*, though there is one obstacle that I find in many minds, and that is that they must "go through the wilderness," as they call it. As one old man told me the other day, he could not get religion yet, for he had never "*traveled* for it. He thought "a man must go through the wilderness first." Some people, he said, got religion "mighty quick," but he

believe that was the right kind. They seem to think of God as afar off, and that they must call a long time before they can be to make him hear. But they are teachable, and when once convinced that they can come to Jesus *at once*, they are generally ready to act on that conviction. The Lord graciously permits me to see the fruit of my labors. A few days ago, I was passing through a ward without stopping, on my way to another, I noticed that one man turned his head clear around; looking after me so eagerly that I went back to him. "Oh!" said he, "are you the lady that talked to me about Jesus the other day? I did give myself to him as you said, and he has done *something* for me." I have felt so different ever since that day. I have talked with him a number of times since, and he seems really to have found Jesus. Since then I have found a number who have recently given themselves to God. I feel that some of the praying men are a great help to me. I explain to them what my work is, and tell them how much they can help me by their prayers, and I believe many of them are constantly turning their hearts to God for his blessing on my labors.

THE CONVALESCENT WARD.

Yesterday I spent six hours in the wards, and I have not generally staid so long as that. The weather is more favorable to the sick than it has been, and the mortality is not quite so great as it was a few weeks ago. I think that I shall try to spend an hour each day in teaching in the convalescent ward. I feel badly every time I go there to see so many men sitting around with their Readers, trying with each other's help to learn a little, who, if they only had some one to teach them, might learn so much. If I stop to show one, a group gather around at once eager to learn too. The weather in this ward is good, and the change will rest me, so that I think I will teach there here regularly. The Christian Commission furnish me constantly with religious books suited to the minds of those that can read, and with Spellers and Read-

ers, of which I distribute a great many. The Christian Commission is a blessed institution. It does a great deal for the soldiers here. There is a prospect that my field of labor is to be enlarged. The report to-day is, that four hundred colored soldiers are to be sent from down the river to the hospitals here, and that all the white wards in our barracks are to be emptied for their reception, making this altogether a colored hospital.

I agree with Mr. Candee that a first-class educational man is needed here; one that is acquainted with the working of graded schools at the North, and who knows all the little methods to be adopted to secure order and system in such schools. I have taught in such schools enough to be convinced that a man needs to have had considerable experience in teaching before he can well superintend others. But there are few men who know how to work with and control the colored people as well as Mr. Candee does. He has an earnest *sympathy* with them which they feel, and which wins their confidence directly. Mrs. Montague and her daughters seem to be striving to make their schools what they should be.

Pray that I may have all needed grace and wisdom, and be kept in humble dependence on God alone.

LOUISIANA.

From Mr. Isaac G. Hubbs.

NEW-ORLEANS, March 5, 1864.

I REGRET delay in the arrival of teachers for *localities*. Messrs. Barnum and Johnson report, but not for duty. Mr. Johnson goes to Memphis. Baton Rouge is suffering for want of one male and three female teachers. Donaldsonville had my promise of a female teacher long ago. We need five additional teachers in this city, and one able principal for our large school—a man fully competent to manage from six hundred to one thousand of these rude children—French, Creole, and American conglomeration.

We have done much to strengthen and improve the military schools. They needed

just such aid. Mrs. Strang, Miss Wheelock, and myself have taught in them. I, to reduce to order and discipline. It has been no easy task. . . .

Immediately after my arrival here, I began to discuss the subject of plantation schools, and had succeeded, as you are advised, in getting the Commanding General's approval. But the planters, by a large committee, opposed it, and asked instead thereof for district schools. General Banks assented. I have given this subject my best effort and attention. A plan was drawn up, which was adopted by Colonel Hanks, Superintendent of Negro Labor, etc., who laid it before General Banks at his own request. This met the prompt approval of the General. . . .

We shall probably need from fifty to one hundred plantation or district teachers. They must be chiefly females. Their positions will be perfectly safe, and in many instances pleasant. The parish provost-marshals, with their guards, will assure protection.

The first places to be filled by our teachers lie on the Mississippi, from the Delta to Port Hudson. Many of these school sites will be beautiful; and from \$30 to \$50 per month and board, with no loss of time for vacations, will not be an inadequate compensation for the teacher's labor thereon. Only send forward the right kind of teachers, and I have no fear of the results.

I should like to send you a perspective view of my large school-house, the New-Orleans School of Medicine. The building is about fifty-six by seventy feet, with a wing twenty by forty feet, all four stories high. It has two rooms that will seat five hundred children each, and six large rooms besides, not including the laboratory, library, dissecting-rooms, and museum. In this house I have my own schools, day and evening. But I can not accomplish all I wish, and as I wish it. It grieves me to say we are yet without the *quarters* that General Banks ordered for us January 21st. We are yet a bill of expense to the Association in that particular. This grows out of a state of affairs existing in this department, and probably emanating from, or reaching to, Washington itself.

I have made the acquaintance of Governor Hahn, as well as the Superintendent of Public Instruction, and am happy to find

them both well disposed toward the education and improvement of the freedmen.

Children's Department.

A NOBLE ANSWER.

In a sermon preached at Wesley Chapel, recently, Rev. Thomas Sargent, of Baltimore, stated that at a slave-market in one of the Southern States, at which he was present, a smart, active colored boy was put up for sale. A kind master, who pitied his condition, wishing him to have a cruel owner, went up to him and said: "If I buy you, will you be honest?" The boy, with a look that baffled expectation, replied: "I will be honest whether you buy me or not." This would, as Mr. Sargent said, do honor to any person of any age. *Washington Republican.*

A YOUNG HERO.

MANY of the officers stationed at Point Lookout, Md., have their families with them to spend the winter, and among the children are a number of little boys who have imbibed much of the military spirit, and they have organized a company, and drill from time to time. On one occasion one of these young officers used profane language, and no sooner had he uttered the oath than he threw his sword upon the ground, saying: "If I can't be an officer without swearing, I will not be an officer any longer."

If all real officers in the army, guilty of the like sin, should follow this very worthy example, and resign the positions they now disgrace, shoulder-straps would be scarce in the army a while.—*Congregationalist.*

FRIENDS sending clothing sometimes ask for an acknowledgment from the missionary teacher who distributes it. This object can be more effectually attained by placing in the package, on the top of the clothing, a written request to that effect, addressed to the distributor of the clothing, and giving the name and residence of the person who wishes the reply.

RECEIPTS

From Mar. 1 to Mar. 31, 1864, inclusive.

MAINE.

Bangor. First Cong. Ch., (J. S. Kimball, \$2.) by J. A., 18
Brown's Corner. Mrs. Mary B. Buxton, to const. REV. PROF. SAMUEL HARRIS, L. M., 30
East-Orington. M. Currier, by J. A., 21
Litchfield Corner. Mon. Con. Coll., by Rev. D. T., 16
Skowhegan. Cong. Sab. Sch., \$12.15; Cong. Ch., \$5, by Rev. T. C., 17

NEW-HAMPSHIRE.

Antrim. Presb. Ch., by I. W., 7
Claremont. D. M. Ide, for *Foreign M.*, 10
Keene. Dr. Daniel Adams, 10
Langdon. Rev. A. J.,

VERMONT.

Bellows Falls. W. C. Sabin, 1
Castleton. W. C. Guernsey, 2

rendon Springs. Mrs. O. B.,	25
st-Orange. J. F. W.,	25
bury. S. Martin, G. Burrows, and J. D. Mar-	
in, \$2 ea.; D. Wells, and P. W. Ladd, \$1 ea.,	
thers, 75c., by J. A.,	8 75
th-Newbury. James Abbott, \$10; E. Abbott,	
3; Mrs. H. Brock, \$1,	14 00
Albans. Hon. Lawrence Brainerd,	250 00
etford. L. A. Rugg,	1 00
sham. H. Divoll, by J. A.,	1 00

MASSACHUSETTS.

ngton. First Parish Coll., by W. & Co.,	43 00
over. Mrs. S. P. Kendall,	2 00
chertown. Mrs. H. T. Filer, \$2.25; E. M., 25c.,	2 50
ton. Moses H. Sargent, by W. & Co.,	4 00
field. C. Solander,	1 00
ield. Ch. Contribution, by P. C. B., Treas.,	8 00
mbidgeport. Collected by Mrs. Julia Bridges,	
or support of a boy, <i>Mendi M.</i> ,	38 45
copee. Moses Brigham, for <i>Mendi M.</i> ,	15 00
cord. Second Cong. Ch. and Soc., by W. & Co.,	35 00
away. D. Lyons,	2 00
mmington. Village Cong. Ch., by Rev. E. D.,	8 50
xbury. J. Y. Gross, by W. & Co.,	1 25
t-Hawley. Rev. H. Seymour, by Rev. E. D.,	2 00
shbury. Mrs. J. D. and Miss H. F. Kinsman,	
y Rev. E. D.,	1 00
mmingham. Mrs. G. R. H., by J. C.,	50
orgetown. Cong. Ch. and Soc., by W. & Co.,	16 62
enwich. Daniel Parker,	8 00
iley. Miss Susan H. Fowler,	21 00
verhill. C. Coffin,	2 00
ncaster. Teachers and Scholars of State Indus-	
trial Sch. for Girls, by Rev. E. D.,	26 00
low. Elias Frost,	2 00
ick. Individuals, by J. C.,	1 50
yton. L. Turner, by W. & Co.,	5 00
th-Brookfield. Hon. A. Walker,	50 00
th-Marshfield. Trin. Cong. Ch., by W. & Co.,	5 00
th-Sandwich. Mrs. S. Gibbs, by Mrs. K. T. S.,	1 00
th-Deerfield. E. C.,	50
rborn. Friends, by O. B.,	21 00
ckbridge. Mrs. S. W. Jones,	3 00
kesbury. Thomas Hunt,	5 00
on. C. H. Leland,	4 00
yland. Coll., by J. L. B.,	2 55
thorough. Evang. Ch., by W. & Co.,	21 91
st-Newbury. J. C. Carr, \$1; J. G. T., 50c.,	1 50
st-Sandwich. Dea. E. Hallett, by Mrs. K. T. S.,	4 00
rester. Thomas Edwards, \$5; Mrs. L. B. W.,	
5c.,	5 25

CONNECTICUT.

ngton. E. Lord and family, \$2.42; R. Dewey,	
2; Mon. Con. Coll., \$1.58; W. Osgood, \$1,	7 00
rahville. T. Baldwin,	2 00
chester. Mrs. I. Newton, by E. D.,	1 00
insville. "A Friend,"	2 00
-Avon. Mon. Con. Coll., by M. C.,	4 50
ford. E. C. Preston, \$3.25; Mrs. S. Bowers,	
2,	5 25
ford. Jason Seward,	5 00
pton. Ladies' Anti-Slavery Sew. Soc., \$3.35;	
eo. W. Eastman, \$3; D. Hughes, \$1.65,	8 00
ford. Mrs. Wheat, by Mrs. A. W.,	50
ngworth. Joseph P. Lane,	5 00
field. Cyrus Catlin,	3 00
ison. T. Dudley, by R. T.,	1 00
den. Centre Cong. Ch., by Rev. J. J. W.,	32 00
-Haven. Amos Townsend and family, \$7.5;	
rs. O. O. Woodford, by R. T., \$2.50; H. U.,	
c.; M. B., 50c.,	28 50
olk. Amos Pettibone, Hiram Mills, and Miss	
san Pettibone, \$3 ea.; Mrs. D. H. P. Stevens,	
d Miss L. P. Stevens, \$2.50 ea.; Miss E. Pet-	
one, \$2,	16 00
h-Haven. Rev. W. T. Reynolds,	1 50
pect. David M. Hotchkiss, \$30; Mrs. D. M.	
htchkiss, \$2,	32 00
nan. L. Stuart,	1 00
que. Cong. Ch., to const. REV. WILLIAM E.	
CKINSON and NATHAN WITTER, L. Ms.,	
D. A. A.,	65 00
-Meriden. E. K. Breckenridge,	10 00
minster. Cong. Ch., by J. C. G., Sec.,	11 00
port. E. Disbrow,	2 00
m. D. C., 75c.; W. I. G., 25c.,	1 00
sor Locks. Rev. Samuel H. Allen,	1 00

Wolcott. Ephraim Hall, \$80; B. A. Linsley and	
M. S. Upson, \$2 ea.; S. Bronson and Mrs. H.	
Bartholomew, \$1 ea., by E. H.,	36 00

NEW-YORK.

Auburn. First Presb. Ch., by J. F. T.,	19 80
Beekmantown. A. P.,	50
Binghamton. Mrs. F. W. Mather,	10 00
Brooklyn. A. W.,	50
Cattaraugus. Joseph Plumb,	3 00
Champlain. Mrs. Caroline M. Moore,	5 00
Cooper. L. E. S.,	50
Deansville. "A Friend,"	1 00
Dryden. Mrs. Aaron Foster, to const. GEORGE	
W. FOSTER and HARLAN J. PRATT, L. Ms.,	
by A. H. F.,	60 00
East-Wilson. Rev. Herman Halsey, to const.	
MISS ANTOINETTE L. ETHERIDGE, L. M.,	30 00
Fulton. Mrs. Wm. Wright, \$1; R. R., 50c., by	
A. L.,	1 50
Gouverneur. M. Cushman, \$2; E. Wright, \$1;	
Mrs. E. R. B., 50c.,	3 50
Granby Centre. J. C. Harrington, to constitute	
GOODELL W. HARRINGTON and JAY C.	
HARRINGTON, L. Ms.,	60 00
Green Point. Reformed Dutch S. S., by J. N. S.,	
Supt.,	15 00
Groton. Wm. Woodbury, \$5; Mrs. R. Welton,	
\$3; Dea. Crain, \$2; Dea. A. Barrows, and S.	
Barrows, \$1 ea.; others, \$1.70,	13 70
Hancock. P. Olmsted,	1 00
Hagaman's Mills. J. C.,	50
Hillsdale. W. B. Munger,	1 00
Ithaca. L. S.,	50
Knox Corners. Harlow Goff,	10 00
Livonia Centre. First Presb. Ch., by Rev. A. H. P.,	52 00
Lockport. Cong. Ch. Mon. Con. Coll., by E. S.,	
Treas.,	15 50
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I. Nichols, L. D. Hurd, and O. B. Arms, \$3 ea.;

O. T. Cressey and I. I. Cooledge, \$2 ea.; F. Ban-

croft, I. M. Blake, C. A. Howe, H. E. Adams, A. 1

I. Clark, Wm. Stone, A. Derby, and E. B. Eddy,

1 ea.; others, \$6.50,

Brattleboro'. N. B. Williston, \$15; F. Tyler, C. 33

F. Thompson, H. Hadley, C. L. Mead, I. G.

Weed, Geo. Newman, and L. Root, \$5 ea.; R.

Tyler, J. Cutler, Mrs. G. Kellogg, and E. Sargent,

\$3 ea.; A. Van Dorn, I. M. Crawford, Rev. Mr.

Tyler, and J. F. Esty, \$2 ea.; Thompson and

Renner, \$2; A. H. Wright, C. C. Frost, W. P.

Cune, F. A. Whitney, F. S. Brockett, H. Glover,

W. Frost, B. A. Clark, F. Burnham, H. Burn-

ham, J. H. Stebbins, E. W. Bliss, R. Burdick, F.

Woodbury, P. B. Frances, E. M. Wood, Dr.

Phelps, R. Hunt, and M. Wilder, \$1 ea.; others,

\$11.25, 102

West-Brattleboro'. C. Jacobs, \$10; E. D. Elliot,

Lafayette Clark, and I. W. Kimberly, \$5 ea.;

I. M. Warrenner, \$3; I. G. Smith, \$2; F. Wilder,

\$1.50; L. F. Clark, B. Dudley, Dr. J. H. Sted-

man, M. Moore, P. F. Perry, and H. Warrenner,

\$1 ea.; others, \$1.45, 83

Total,

LEWIS TAPPAN,

Treasurer.